

Chaucery
G O D S
M E R C Y

SHEWED TO HIS PEOPLE
IN GIVING THEM A FAITH-
FUL MINISTRY AND
SCHOOLES OF LEARN-
ING FOR THE CON-
TINUAL SUPPLIES
THEROF.

*Delivered in a Sermon preached at
Cambridge, the day after the Com-
mencement, by Charles Chauncy,
B. D. President of HARVARD
Colledg in New-England.*

Published with some additions therun-
to. at the request of diverse Honoured,
and much Respected friends, For
publick benefit, as they judged.

*1 Thel. 5. 12. We beseech you brethren
to know them that labour amongst you, &
are over you in the Lord, and esteem them
very highly in Love for their works sake.*

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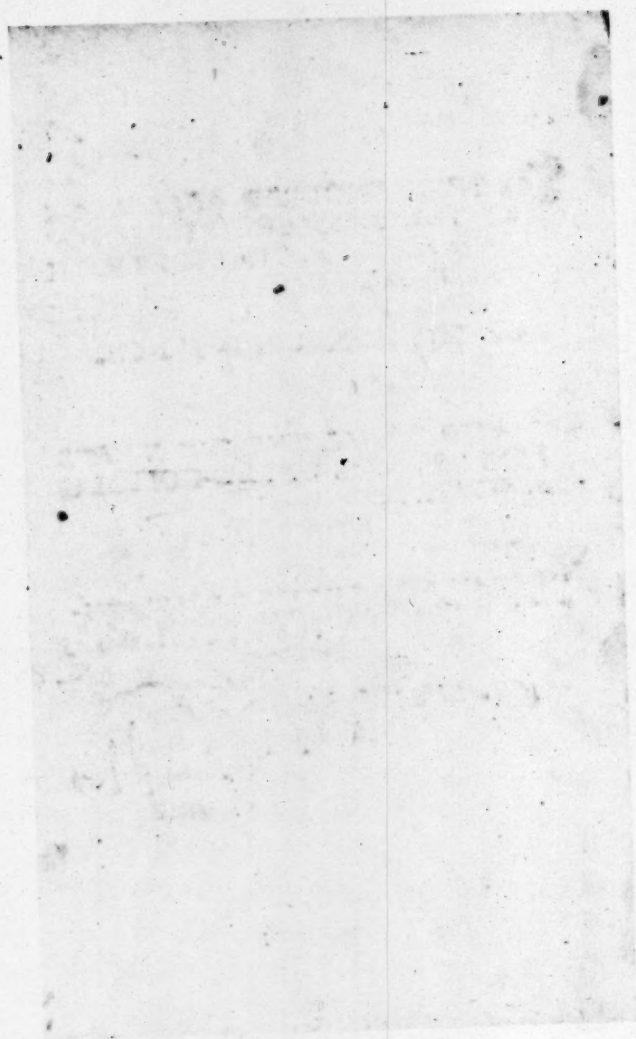
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**TO THE HONOURED GOVERNOUR
OF THE MASSACHUSETTS JOHN
ENDICOTT Esq. TOGETHER WITH
THE DEPUTY GOVERNOUR RICH.
BELLINGHAM Esq. AND THE REST
OF THE HONOURED BENCH.**

**AS ALSO TO ALL THE BOUNTIFUL
BENEFACTORS OF THE COLLEDGE
SERVIVING.**

**AND TO ALL THE FAVOURERS, AND TRUE WELLS
WISHERS TO THE FAITHFULL MINISTRY, AND
SCHOOLS OF LEARNING;**

**CH. CH. Wisheth increase of Grace,
and prosperity, as their
Soules prosper.**





Amos. 2. II.

And I raised up of your Sons for Prophets,
and of your Young men for Nazarits, *is it not*
so O ye children of Israel, saith the LORD?



HE Spirit of GOD by the Prophet
Amos seemes to aggravate the sins of
Judah and Israel mentioned from *vers.*
4—9. by calling to remembrance the
mercies bestowed upon them. And four *mercies*
especially are here mentioned. 1. The destruction
of the Amorite before them. (*under whom are com-*
prehended all the Canaanites,) which *mercy* is am-
plified two wayes 1. by the mighty stature and
strength of this people [*that their height was like the*
height of Cedar, and he was strong as the Oaks,]

2. by their utter destruction [*yes I destroyed his*
fruit from above, and his roots from beneath,] *we*
gather the fruit of trees many times yet the tree
stands many a year and bears new fruits, so the
Lord doth impoverish a people, and suffer all their
aids

cuttle and substance to be taken away, or plucked by their enemies, which doe afterwards recover themselves and flourish again, but when a tree is rooted up, there is no more hope of it: thus did the Lord pluck up the Amorites by the roots, notwithstanding their cedar-like talmess, & strength as heart of Oak. this is the first mercy mentioned.

2. The Lord ~~releth them~~ of their deliverance out of Egypt, *verse. 10.* which the Lord often insists upon. 3. Of their safe conduct through the wilderness forty years together, and these were three great blessings, yet they were but temporall. but the next and last passeth all the rest, and is spirituall. 4. *I raised up of your Sons &c.* this is that blessing that is now to be spoken of.

There be two generall parts of the text

1. A description of the spirituall benefit bestowed, in the first words [*I raised up of your Sons &c.*]

2. A testimonie that such a benefit was bestowed in the last words [*is it not so O ye children of Israel saith the Lord?*]

In the description we may note 1. The cause and author of this benefit, [*I the Lord*] 2. The manner of working [*I raised up*] 3. The benefit and effect is felt, [*Prophets and Kings*] amplified by the persons that were so raised up [*of your Sons and of your young men*].

For the rest wherein it is set down in the form of question wherein note 1. who makes the quest

question: 1. the Lord. 2. the persons to whom the question is made [the people of Israel]. 3 the intent and meaning of the question, which is a strong & vehement asseveration. for the meaning of [it is not so] is, that it is certainly so.

Now to open the meaning of the words.

And I] that destroyed the Amorites &c: it was the self same person and power that raised up these Prophets among you.

Raised up] word for word, I made them to arise, I made Prophets to arise from among your Sonns, or I made them to be such, in this sence the word is used. Deut: 34. 10, there arose up a Prophet since in Israel like unto Moses: And among them that were of Women, there arose not a greater then John the Baptist. so then here I raised up viz I made them to be Prophets. I raised them out of low condition as if I had raised them out of the dust. I have raised up of your Sonns] or from among your Sonns, that is some of your Sonns (saith Mercer) if they were Prophets, though strangers, it were no small mercy, but to raise them up from among your sonns, such as came forth out of your own loynes. (as Samuel and Jeremiah were) this far exceeds the other. For Prophets] not onely to foretell things to come, but faithfully teach & instruct you, for there were two sorts of the Prophets in these times of the old Testament:

Gods mercy in the Ministry

1. such as were taught in schooles (as Samuel) under the Discipline of other Prophets, such were usually called the sons of the Prophets, 2 Kings. 4. 1. & 6. 1. this may appear by comparing together 2 Kings. 1. 12. & vers. 3. of the same chapter vers. 12. Elishab said my father my father. the chariots of Israel and the horsemen thereof. Elijah was not Elishabs naturall father for it is said vers. 3. Elijah was Elishabs maister and so he was indeed. he taught him & instructed him, therefore the sons of Prophets were such as were trained up under the Prophets in good literature, and so fit for the office of a Prophet afterwards. 2. Others had their calling immediately from God, and were by him extraordinarily inspired with gifts from above, as Amos. 7. 14, 15. Amos saith I was not a Prophet nor the son of a Prophet, but I was an herdsman, and a gatherer of sycamore fruit: that is I was not trayned up in any of the schooles of the Prophets, but I had another calling, untill the Lord was pleased to advance me to the office and dignity of a Prophet, & vers. 15. He took me as I followed the flock, and said Prophecy to my people Israel, both these sorts of Prophets may be understood heere, both such as had their education in the schooles of the Prophets, and such as were called immediately, and extraordinarily inspired, God was the rayser up

up of them both, for humane instruction is not sufficient to make any man to be a Prophet: yea and no lesse power of God and grace is requisite to raise up your Sonnes to be Prophets whatsoever their educatio is, thē where he doth inspire others immediately & extraordinarily, there ore where extraordinary meanes is wanting, the goodness of God in blessing ordinary means must not be forgotten. [Of your young men] it is spoken of young men emphatically, for it is a mighty change that young men that are addicted to their pleasures & lusts, that now they should be so changed as to preach Christ, & to favour heavenly things, and to be set apart to God, [To be Nazarites] the Nazarites were *separatis* (saith *Marcus*) n on separated from vulgar delights, that they might apply themselves and their study to the word of God and his worship. Some apply that which is spoken of our Saviour Christ *Math. 2.* *He shall be called a Nazarene*, to have some reference to this vow of a Nazarite, but no doubt this place hath respect meely to the City Nazareth, which is derived of *Nazir* that signifies to keep, and not of *Nazar* that signifies to separate, so the Nazarites were separated from the vulgar sort of men to a strict course of life, the Law of them is set down *Num: 6.* which ye may read at your leisure, now there were two sorts of Nazarites

Some limited to a certain time, others were perpetuall, and these latter were consecrated to the study of the word of God, and trayned up thereunto from their childhood, under a severe discipline and austere course of life, that at length they might be able to goe before the people of God, as well by soundnes of doctrine, as by the example of an holy life. So that now the meaning of the text is that although Almighty God had done great things for Judah, and Israel, yet this benefit exceeded all the rest, that the Lord had provided a faithfull ministry, not onely extraordinary, but such as were rayfed from the posterity of his people by his blessing upon the schooles of learning and meanes of education, to be separated unto God and set apart for the work of God in the salvation of mens souls.

Doct. It is a special blessing of God to his people, when he affords and blesses the means of instruction for the education of youth, to raise up some from our Children, and young men and to fit them for the work of the Ministry.

It is a blessing of God, for he saith [*I raised up*]. no creature alone can do it, it is a special blessing, more then deliverance from any outward enemyes, as the Amorites and the Cananites were, for they had but an aime of flesh, but here are spiritual wicked

wickednesses that be vanquished, it is greater then the deliverance out of Egypt, for many that were delivered from thence afterwards perished. *Exodus 17.* It is a greater mercy then the Lord shewed to his people in leading them through the wilderness forty yeares, though herein there was the angel of Gods presence that went before them in the pillar of cloud and fire, that directed them and kept them in all their way, yet neither was that mercy comparable to that in the test, for that was mainly an outward help, for notwithstanding that there were six hundred thousand of them, whose carcasses fell in the wilderness, but in this spirituall mercy Eternall destruction is prevented, this therefore exceeds all the rest, and there is an other kind of the Lords presence walking in the midst of the golden candlesticks, which brings us to spirituall & everlasting peace, and mercy in the ministry of Gods servants.

For the further proof of this ye may observe that the Lord much stands upon this, on all occasions as the greatest favour in sending of his prophets and ministers, and messengers unto his people as 2 Chron: 36. 15. *The Lord God of your fathers sent unto you by his messengers, rising up early & sending them, (when as Gods ministers rise up betimes then God himselfe is said to rise up betimes, God will not sleep when his ministers wake) why did the Lord thus arise and send, because he had compassion*

Gods mercy in the Ministry

sion on his people and on his habitation, because of the bowels of his pity and compassion on the poor souls of his people, so *Ier: 3. 15.* when he promises to give *pastors* after his own hearts to feed them with knowledge, and understanding, upon their unfeigned repentance, yea this is such a mercy that it may comfort the hearts of Gods people whatsoever their afflictions bee, as the Lord saith *Isai. 30. 20.* though I feed them with the bread of affliction and give them the water of affliction to drink, yet their eyes shall see their teachers, and their teachers shall not be removed into a corner any more, as if he had said though your afflictions are heavy yet this shall be a mitigation of them, that you shall have faithfull teachers to instruct you still, this will surely mitigate and lighten all other afflictions: yea this will lift up Gods people above all their afflictions, will lift them up to heaven as it is spoken of *Capernaum Mat. 11.* and observable is that of Paul *Rom. 15. 29.* I know that when I come unto you I shall come in the fulness of the blessings of the Gospel, ye see that there is a fulness of blessings in the preaching of the Gospel, they are but shallow blessings in comparison that we have in outward things.

But now when the Lord raised up our sons & young men to be our prophets, and ministers the blessing is greatly increased, ye may remember how mervellously Zacharias was afflicted *Luke. 1. 67.*

When

when it was revealed to him by the angel that he should have a son that should turn many of the children of Israel to the Lord their God, that is that he should serve him in the work of the ministry, and should come in the spirit and power of Elias, what joy and gladnes he was filled with all? and brake forth into that heavenly song of prayes unto the Lord, and next unto the mercy of God in Christ; he prayes him for John Baptist and saith verse. 76. *Thou child shalt be called the Prophet of the highest, for thou shalt go before the face of the Lord to prepare his wayes, to give knowledge of salvation to his people by the remission of their sinnes,* this was the great argument of his prayes not only that John Baptist should be a Prophet, and should give knowledge of salvation to Gods people, but that his child should serve God in so high and heavenly a calling, & so great an imployment, so it was granted for a great blessing that the Lord promised to Phinehas *Numt: 25. 13. he shall have he & his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel:* if the Lord had not accounted this a great mercy he would never have given it as a reward to his faithfull servant, neither on the contrary would the Lord have laid this as an heavy judgment on Elies house, that he cut them off from his altar, that is, he deprived them utterly from the office of the priest

Priesthood, which afterwards the Lord did, when he cut off by the hands of Saul Nob the City of the Priests. Thus the Point is sufficiently cleared by scripture.

Reason 1. This must needs be a great blessing, Because the ministry is purchased at so high a rate, and the business was so great to set it up, now the providing of an able, and faithfull ministry cost much, and it was a mighty busyness to set it up.

Ephs. 4. 8. Christ ascended up on high and led captivity captive, & gave gifts unto men: first that Christ must not only descend into the lower parts of the earth, but he must ascend into heaven far above all principallities and powers 2. He must lead captivity captive, that is over sin, satan, and what soever had led us away captive, to do this, if all the powers of darknes could binder it, there should never have been a faithfull ministry set up, therefore Christ must captivate all these for this end, this sheweth the blessing to be exceeding great, that so great a means was requisite for the procuring of it.

Reason 2. There is in the same place annexed another reason to prove the greatness of this blessing; taken from the excellency of the end of it, *ver. 11.* *12.* He gave some Apostles, and some Prophets, & some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, as if he had said, that this benefit is of so great a necessity, that

that it concerns both the gathering and building up and the eternall salvation of the elect:

Object: it will be said, that this was but for a short time, that the Apostles and Prophets and Evangelists did continue,

Ansiv: But we have the writings of the Apostles, Prophets and Evangelists to the end, and we must have Ordinary ministers, Pastors and Teachers, till we all come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that is, to the end of the world, and the consumation of all things, and therefore it is an hellish delusion to conceive that the ministry should be lost quite and dissanulled, by Antichristian superstition, for this assertion doth plainly annihilate both the Church and saints, and any farther salvation of any souls, which were impious to conceive.

Reas. 3. I may reason from the difficulty of the work, & the calling of the Prophets & Nazarites, it is a very high dignity, for our sons & young men to be advanced unto, it is such a dignity as God only can bestow, and such as they beheaded up by God himself unto it, the Prophet is the name of Seers, 1 Sam: 9. 9. they have better eyes then other men, they are the men of God, (as the mountains of God, and Cedars of God are so called) by way of excellency, the persons that have more of God in them then other men, they are nearer unto God.

10. 3. and they bring others also neerer unto God. Yea the calling of a Prophet is such an honour, as that title was given to the Lord Jesus Christ himself, *Deut*: 18. 18. So the Galatians received *Paul* as Jesus Christ himself *Gal*. 4. 14.

Likewise to be a *Nazazite* is a mighty dignity, for our sons and young men to be separated to the Lord, & sanctified for his service, is no small preferment. (they are called, ἀφραστῖτοι καὶ ἡλιασμένοι by the *Septuagents*) *Lam*: 4. 7. her *Nazazites* were whiter then snow, purer then milke, more ruddy in body then Rubyes, their polishing was of Saphire: that is they were the most beautifull persons in the sight of God of all others; this is a mighty excellency therefore the blessing must needs be great.

Reason 4. It is an invaluable mercy, for Parents and old men, that their children & young men are thus qualified & dignified, it is a singular blessing to have a gracious child, 3 *John* 4. I have no greater joy then to hear that my children walk in the Truth, greatest joyes are fruits of the greatest blessings possessed by us. It is the first of *Solomons* Proverbs, *Chap*: 10. 1. A wise Son maketh a glad Father, but to have a child, that will make others wise, is a farre greater joy to a parent. *Dan*: 12. 3. They that make others wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the Starrs for ever and ever: So what

what a joy is it for the aged to see godly young ones growing up, that the Lord gives us hope of future generations, *Isay 58. 12. They that shall be of thee shall build up the old wast places, and thou shalt rayse up the foundations of many generations &c.* It is more when they do these great things that shall be of us: *viz* of our own posterity, but next it is comfortable, when as the younger sort, are hopefull and promising, that the Lord gives us to conclude that the future harvest is great, when he sends forth already so many labourers.

Use 1. It is a ground of just double reproof,

1. Of our great unthankfulness unto God, that hath bestowed this great mercy upon *N-England* and let it be considered how it hath been generally entertained by the Country: I may speak unto you, Men, Brethren, and Fathers, in the language of Samuel, *1 Sam: 12. 7. Stand still that I may reason with you before the Lord, of all the righteous acts of the Lord, which he did to you & to your fathers,* and then he telleth them of the Lords sending of *Moses & Aaron*, and bringing them out of the land of *Egypt*, by the hand of these his servants: So I might relate unto you, what the Lord hath done for this Country, in providing, and sending hither a faithfull, sound and able Ministry to them, that he hath also in great part graciously preserved and continued unto them, and as if this had been too little

little, he hath added this in *raising up of our sons* so be *Prophets &c.* he hath wonderfully erected Schools of learning, and meanes of education for our children, that there might be continually some comfortable supply & succession in the Ministry, Is it not so? O ye people of God in New-England? If it hath been so, and be so still in a good measure then let me testifie against you in the Lords name for great unthankfulness to the Lord for so great a mercy.

Now there be several degrees of this unthankfulness, As 1. To pass by a mercy without any serious acknowledgment thereof, as the Lord complains, *Hosea 2. 8. thou hast not known, (or acknowledged) that I gave thee thy corn & thy wine, and oyl &c.*

2. To slight any mercy of the Lord: as the Israelites did also, *Num. 11. 6 Our soul (said they) is even dried up, there is nothing but this Manna before our eyes &c.*

3. To deny any mercy of God, as they did *Num. 14. 3. they did not account it a mercy that the Lord brought them out of Egypt.*

4. To account blessings for curses, as they at another time, *Dent. 1. 27. Because the Lord hated us, he hath brought us (into the wilderness) to destroy us.*

5. When as we abuse Gods blessings to sin so much the more against the Lord, as the same people did *Hosea 10. 1. according as the multitude of his fruit he hath increased the stubble: according to the goodness of his land, they*

have made goodly images.

Now all this unthankfulness is found in many, and in some measure some in all at this day, for this great blessing of the Ministry & the means of the continual success and succession therein.

1. Many will not acknowledg the mercy, but pass it by as a matter of litle or no worth: the great blessing of a painfull Ministry is not regarded by covetous earth-wormes, neither do the schools of learning, that afford oyl to the lamps, come into their thoughts or language to prayle the Lord for them, this is that sin reproved in Israel *Jer. 2. 6. Neither said they where is the Lord that brought us out of the land of Egypt?*

2. There are others that do slight these mercys some litle good they apprehend in it, to have a Minister to spend the Sabbath, to baptize their children, and schools to teach their children, and keep them out of harmes way, or teach them to write and read, and cast accounts, but these despise the Angels bread, and account it but light stuff in comparisson of other things, these are like *Jeshurun, Dent. 32. 15.* that are fattened with other contentments, and do lightly esteem the rock of their salvation.

3. There are others that deny this to be a mercy there be many in the country, that account it their happines to live in the wast howling wilderness, without any ministry, or schooles, and means of edu

education for their posterity, they have much liberty (they think) by this want, they are not troubled with strict sabbaths, but they may follow their worldly business at any time, and their children may drudge for them at plough, or hough, or such like servile employments, that themselves may be eased, whereas the scripture saith 2 Chron: 15.3 that they that are without a teaching ministry are without the true God and without the law, surely so they are that do voluntarily make choise of such a condition, but their practice about their children is little better then the merciless unnaturall and prophane of the israelites Psal: 136. 36. *That sacrificed their sons and their daughters unto Devils.*

4. Some goe so far as to account these blessings to be curses, so as to say that our ministries are antichristian, and schools of learning popish, and the seminaries of wickedness, & looseness in the Country: it is not my purpose to confute their scurrilous reproaches of the ministry, (which are sufficiently confuted both by the doctrine and holy conversation of Gods faithfull servants,) nor yet to plead for any dissolute courses, or disorder that is found amongst schollers, but I desire rather to mourn for them, and to pray that some salt may be cast into the fountain that the waters may be healed, but let not whole societies or professions be charged or blemished for the sayings or scandalous carriages of some: if there be one, or had been more Judases

among the disciples of Christ, yet let not all the rest be indighted or arraigned for the viciousness, and disloyalty of others.

5. Many do make wicked returns of these blessings, and fearfully abuse them, and seek what they can to weary out ministers, &c to pull down schools of learning, or which is all one to take away oyl from the lamps, denying or withholding maintenance from them, whereby they do as good as say let them tumble and fall, *raise them raise them to the foundations*: There be others that do foment and abett oppositions against Gods ministers raise factions in Churches, & Colledg, to make havock and utter dissipation of all; I might add also the poor and slender requital (to speak no worse) of such as have with most faithfullness and diligence served the Lord and his Churches in workes of so great importance: But I will spare the enlargemēt of these things, lest that I pass my boyds both of my strength and time.

But now how extreamly hateful to the Lord all this unthankfulness is, I need not be long in shewing; *Deut: 32. 6. Do ye thus requite the Lord ye people foolish and unwise?* and *Isay 1. 2, 3. Hear O heavens and give eare O earth, for the Lord hath spoken; I have nourished & brought up children, and they have rebelled against me, the Ox knows his owner &c: and Micah 6. 2, 3. Hear O ye mountains, the Lords controversy with his people, and he will plead with Israel*

O my people what have I done unto thee? wherein have I wearied thee? testify against mee, for I brought thee out of the land of Egypt, and redeemed thee: for this unthankfulness is that which causeth the Lord to take away his blessings from us: *Hosea 2. 8, 9.* Shee did not know that I gave her corn & wine & oyl, therefore will I return and take away her corn in the time thereof, and wine in the season thereof, and will recover my wooll & my flax, given to cover her nakedness: there is the same reason in other blessings, as if the Lord should say in this case, I will put out the light, and take away the ministry, pull down the schools of learning, for this unthankfulness of yours which also the Lord hath already done in some parts of this Country.

The Second branch of this reproof,

2. This serves to reprove whatsoever other sins Gods people do commit. injoying these great mercyes, look at this as an aggravation of all our sins that the Lord hath done these great things for us, he hath subdued the *Amorrites* all our enemies, Indians and others, whose hight was like the hight of Cedars, and they were strong as the Oaks, he brought us out of the land of Egypt, out of the iron furnace, from many grievous task masters, from under the Prelates; who set us to pick straws: He lead us through this wilderness, some near upon forty years. and hath strangely here provided for us: now Lastly he hath rayled up of our sons for

Pro

Prophets, and our young men for Nazarites: surely then the Lord may justly take it unkindly at our hands, that we have so exceedingly provoked him by our many sins, and as he saith for three transgressions of Judah & Israel and for four, I will not turn away the punishment thereof. For many, so he may say to us, for three transgressions of New-England and for four I will not turn away the punishment thereof. And if God will not turn it away it is beyond all other power in the world to do it. There be diverse sins in Israel & Judah here reprov'd, which it would not be hard to find in New-England, as the contempt of the Law in Judah, & that their lies caused them to erre. Suitably there is to be found in N-England the contempt of the word of God and his Ordinances, and listening to lying books & pamphlets, that are brought over into the country, whereby multitudes are poisoned amongst us: In the Israelites he reproves these sins. Their false worship, yer. 8. they set up false Gods, and diverse Altars, and turned Bethel the house of God, into Bethaven, the house of iniquity. this sin of corrupting the worship of God, is studied by many even in churches, though not in such a gross manner as Israel did, we have not such Idols as they, but spiritual we have, in the fields and in our houses. The Apostle calls covetousness idolatry. Another sin of theirs was oppression, which no doubt abounds exceedingly in this country, and

mark what he saith, *they sell the righteous for silver and the poor for a pair of shoes*, scarcely any commodity can be had but for silver, but suppose a poor man wants a pair of shoes, or other clothes to cover his nakedness, that hath no silver: truly he must be fain almost to sell himself, to get some mean commodities. Another of their sins was that, *they gave the Nazarites wine to drink*. but here I should rather say, ye give the Salvages and Indians wine & strong waters, & truck with them for that which ye know they will abuse to drunkenness, if not to murder. Lastly is said, *they commanded the Prophets saying prophesie not*, I will not so apply it, as if there amongst us any command of Authority to that purpose, (yea we have cause to bless God for the contrary commands & endeavours also of Govern ment amongst us,) but there is in too many places such cariag: towards the Lords Prophets, and the Prophets sons, that the ministry & school-s of learning (as was said) are reproached, despised, impoverished, if not undone. Oh (saith the Lord) *vers 13. Behold I am pressed under you as a cart is pressed that is full of sheaves*: So the Lord is pressed under such carnal Gospellours, He is crushed (as farr as they can) by such false-hearted prelessours, they lay all the load upon the Lord himself, and no doubt but that the Lord will also d'surthen himself of them: and it is no mervaille
if

If the Lord by his ministers cries out against such wickedness in professors, and saith as *Isa. 7. 21. 1.* *The burthen of the valley of vision* that is, it is but equall if they that see more and know more then others, and enjoy more means do burthen the Lord by their sins. the Lord in like manner should lay upon them the heavy burthen of the threatnings of his word, and the execution thereof.

use 2. This may serve for instruction to scholars and students, 1. First to shew them what they should mainly intend, study, and labour for, viz. that they may be Prophets and Nazarites.

1. Prophets, *1 Cor. 12. last.* *Covet earnestly the best gifts.* as goodnes is the object of the will, so the best things of the will rectified, and what are the best thing? *1 Cor. 14. 1.* *desire spirituall gifts; but rather that ye may Prophecy* amongst all gifts the gift of prophesying is the best, and what is prophesying? but *1 Cor. 14. 4.* speaking to edification, exhortation, & the comfort of others, this is a publick & a spirituall good, & therefore of an higher nature, and most of all to be attended by you, and aimed at in all your studies, It is a great matter also that the Lord takes the Prophets to be neer unto him, as in the placing of the tribes in the camp of Israel *Num: 1. 50, 52.* the Levites were to pitch round about the Tabernacle of Testimony (where the speciall preferre of the Lord was) and the rest of the tribes without the Levites farther off, so the

Prophets & Levites are neereſt unto the Lord, which is a matter of comfort, aſſuring them of the Lords preſence, aſſiſtance & protection in their calling, of dignity, as being next unto God, and in ployed by him about greateſt ſervice; and alſo of duty, in ſtrict keeping of the Lords charge, and holy walking before him: for which purpoſe remember often the Lords hand upon *Hophni & Phinehas*, the ſons of *Eli*, upon *Nadab & Abihu*, the ſons of *Aaron*, whom the Lord ſlew for their prophaneſs, and ſaid *Levit. 10. 3.* that he would be ſanctified in all thoſe that draw neer unto him, and before all the people would be glorified, that is, that he would puniſh in ſome remarkable manner to the view of all, the ſcandalous and wicked carriage of any that were neer unto him in that function.

2. Conſider further it is that ye may be *Nazarites*, that is, ſet apart in a peculiar manner unto the Lord, or ſeparated unto him; Now there are Three things in this ſeparation unto the Lord.

1. *A Sequeſtration* from wicked courſes & companys, and from common things. From wicked wayes & companyes, *2 Cor. 6. 16.* Be ye ſeperate and touch no unclean thing &c: to uſe the veſſells of the Temple to quaff & carrouſe in, was a *Babylonish* practice: yea there muſt be a ſequeſtration from common things, as the *Nazarites* were from creatures & worldiy delights & diſtractions, my meaning is, that you that are addected this way ſhould

should have less to do with the world & worldly delights, and be less cumbered then others with the affaires of this life. 10. 2. In separation, there is imployed a dedication unto the Lord: things that were o^r old separated, were dedicated & devoted to an holy use, as the Lord speaks of the Levites Numb: 16. 9. The God of Israel hath separated you from the Congregation of Israel to bring you near unto himself: thus Hannah dedicated her first born unto the Lord 1. Sam: 1. 18. So are ye to be persons devoted to the Lord. 3. There must be qualification with Holynesse, other things separated unto the Lord as the vessels of the Sanctuary and ministry, had a kind of relative holynesse but in persons separated there should be inherent holynesse, students & especially ministers should have holynesse upon their foreheads, that is, professed & practised and visible unto all. Thus you may see what it is to be a Nazarene, and what ye should aime at in your studies.

2. Hence students should be instructed how they may attain to these excellencies, & how they may be had: for here we see that it was the Lord himself that raised up these young ones to be Prophets, and Nazarenes: & it is not rather your own study or parts, nor the teaching and instruction of others, that can possibly rayle you up out of that dunghill wherein you ly, to this degree to be true Prophets of the Lord, but it is the Lord himself that

and put underneath you his everlasting armes to
 sayle you up: therefore it concernes students to be
 much in prayer unto the Lord: dayly and duely to
 draw neer unto the Lord, to beg of him the spirit of
 wisdom, and revelation, and a blessing upon, and
 assistance in your studyes, prayer was one of *Luthers*
 ministers, and it was but reason that the priest
 should first offer up sacrifice for his own sins, and then
 for the sins of the people. *Hebb: 7. 27.* first seek
 God for themselves, and then make intercession for
 others.

But now by the way, some may object, here the
 Example of the *Nazarites* that they nourished
 their hair, they were not to suffer any rasor to come
 upon their heads, anyeng the time of their seperation,
Numb: 6. 5. here is a fair plea for students, and
 ministers to wear long hair.

Ans. Because that this objection comes fair
 and full in my way give me leave to answer this
 objection, there is some need of it, and take it thus.

1. The *Nazarites* had a special Commandement
 from God to nourish their hair, they were not to
 suffer any rasor to come upon their heads, untill
 their vow was accomplished, and then they were
 to cut it off. *Numb: 6. 28.* But now all christians
 have a contrary Commandement *1-Cor: 11. 14.*
Let not nature it self teach you &c: it is against
 the law & dark principles of nature, much more a-
 gainst grace & the word of grace, yea it is a J. ame
 (if

And Schools of Learning.

(if persons be not quite past shame) for men to weare long hair: here is a wide difference between the old *Nazarites* and students now.

2. The *Nazarites* did nourish their hair out of obedience unto God and holy devotion, whereas persons in these dayes do it out of pride, vain-glory effeminacy, and the like sinfull motives, and for sinister ends.

3. They only amongst the people of God did nourish it, & none else therefore this example doth evidently prove that all the rest of Gods people in the old Testament yea the Priests and Levites did not nourish their haire, so Christians are now to cut their hair unless they can find any where (which was never yet found) that the Commandement of the Lord hath allowed it.

4. The *Nazarites* were to nourish all their hair alike, they were not to cut off some part, and to leave long locks hanging down, as is practised by some now a dayes.

5. The *Nazarites* were to nourish their hair to burn it, Numb: 6. 13. But students & ministers & professors in these dayes nourish their hair to keepe them from all deminution, it were much better: they were burnt.

6. The *Nazarites* nourishing of their hair was to difference them from the common sort: but now the nourishing of the hair, is to hold correspondency with ruffians & swaggerers & cawleers, yea the vilest

Gods mercy in the Ministry

vilest persons in the country, yea Indians & pagans whose abominable customs the Lord hath forbidden his people to follow, *Levit. 18. 30.*

Obiect. It is true that the Lord hath forbidden unto men long hair, but what is long hair? can any man prescribe out of the word of God any set size for mens hair? if this cannot be done, why should any be offended at our hair as if it were long. This objection hath been made by some, and generally stood upon, therefore it is a fit season to give some answer to it.

Answer: 1. This is most cleer that long hair (if menkind do wear it) is contrary to the word of God, & to nature, & shamefull as was said before.

2. It is no small reproach to the Lord and his word, to find fault with long hair, and yet that he should not give us to understand which is long hair but that every man still is left to his liberty, to wear his hair as long as he lists; this makes the Trumpet to give an uncertain sound which the Lord approves not.

3. That he that would keep a good conscience in such cases & controversies, wherein there appears any doubt, will make choise of the surer part, that is that part wherein he may be sure not to sin against the Lord: so will he do in this case about the length of hair, short hair we may be sure will neither offend God nor good men, but long hair may and doth offend both: therefore be sure that God do
not

not account thy hair long.

4. Christians are bound to abstain from all appearance of evil. 1 Thes. 5. 22.

5. Christians are to do whatsoever is of good report. Phil. 4. 8. But long hair in woman hath great appearance of evil, and is of evil report.

6. All occasions of sin, as lust, pride, enslaving our selves & others, should be avoided by Christians. Jude 23. But such is wearing of locks &c.

7. Christians should give no offence to others, 1 Cor. 10. But this long hair gives offence, 1. As giving an ill example to others, who are often induced by their ill president & example to imitate & second them in their guise. Hence it is that many even children will not induce their hair to be cut short, because that such & such professors do wear it long. 2. It animates & confirms others, especially profane ones, in their fantastick dress, and nourishing of their hair. 3. It offends and grieves the souls of many devout, religious and gracious Christians, who do utterly disapprove it & condemn it in their judgments, as well as preachers.

8. The Scripture seems plainly to prescribe unto men the length of their hair, Ezek 44. 20. compared with Lev. 19. 27. & 21. 5. They shall neither shave their heads, nor suffer their locks to grow long, they only shall poll their heads, now every one understands what is meant by polling of the head, it signifies the cutting of the hair short, & not to be worn.

rish any part therof is contrary therunto and to the word of God. But lest I should digress too farr, thus I finish this use. Take heed of that fearful threatening *Psal. 68. 21. God shall wound the hairy scalp of such a one as goes on still in his wickedness.* It is likely that there were some such hairy wicked scalps & pates in those dayes, as there are in these dayes. But consider that God in his due time will wound them.

Use 3. This may serve to work thankfulness in parents, and in all sorts of people, especially in New England, seeing that the Lord hath bestowed or offered these mercyes to us all: he hath rayseed up of our sonns for *Prophets*, that concerns parents, some parents more neerly; and he hath rayseed up of our young men for *Nazarites*, that concerns all and all have or may have the benefit of it: For besides the Lords former mercyes, in sending in to us the old stock of faithfull ministers, and thrusting out of his labourers into this vineyard, (by the blessing of God upon whose labourers, the Gospel of Christ, and the powerful dispensation of Gods Ordinances hath flourished many yeares, to the admiration of all the christian world) I say besides those former mercyes never to be forgotten, the Lord hath graciously super-added this, in raysing up not only means for this end (*viz.* schools of learning) but also from thence some of our sons & young men to be *Prophets & Nazarites*. Is it not so O ye people

people of God in N-England? And if it be so, see what the Lord expects at our hands in answerable returns of thankfulness unto him, and let us weigh seriously these motives to such thankfulness.

1. Let us consider *what benefit and comfort all sorts have by it*, when as our sons & young men are not only indued with the seed of knowledge & grace, but such as are sent forth as seedsmen to sow the Lords good seed in the hearts of others, it was the Lords blessing of Rachel, &c Leah, that they two build up the house of Israel, that is the Church of God by their posterity, for sons to build up our own houses to be *Banims & Builders* thus according to their name is a great blessing, but farr greater, that they are *builders up of Gods Church & house*, Psal. 144. 12, 15. It is an happiness for Gods people when they are in such a case that their sons are as plants grown up in their youth. But much rather to have the Lord for their God, and means to procure & continue so Is it not so O ye people of God in N-England?

2. Consider the *state of the Country where we live*, which is such, that now the old stock of the country is well nigh worn out, and there is no likelihood of further supply that way: now ye know how Gods people are fastned here, that if there should not be some supply by schools of learning, Gods people would soon be left *without a teaching ministry &c* as 2 Chron. 15. 2. Is it not so O ye people of N-England?

Oly.

Object: But may we not be sufficiently supplied from among our selves by the gifts and indowments of gifted brethren?

Ans. I could wish as Moses, *that all Gods people were Prophets:* But you shall find it here, as in other trades, that there is a great difference between those that have been bound apprentices to a trade and others that are handy, & have gotten a little skill by the observation of others, this latter will serve to patch or bungle, but wise men will rather choose to deal with those that have been trained up in such a course: Thus from persons educated in good literature we may rather expect that they should be *workmen that need not to be ashamed* &c: as Paul speaks to Tim: *Isay 50.4* they that have had an ear to hear as the learned, and the Lord hath given them the tongue of the learned, are most likely to speak a word in due season to him that is weary &c:

3. Consider what helps diverse particular Churches have from these schools, in greivous breaches that have been made in them. when any of the precious servants of God have been taken away, from hence others have stood up in their steads & have made up the breaches comfortably, as it was sometimes said in the like case, *that the Sunn hath set and yet no night followed.* Is it not so O ye children of my people?

4. Consider that this makes for the continuance

of the Obduracy & propagation of religion, to after ages, for tis was alwayes found true, that where the vision failes, there the people will be made naked Pro. 29. 18. they will be naked Congregations, and naked souls, and naked families, and naked posterities; naked of what? naked of the righteousness of Christ which is put on by faith, and comes by hearing, and the shame of this nakedness will appear to God & man: naked of the Christian armour to defend themselves from spirituall enemyes; and where schools have been put down or ceased, there churches have been unprovided, and religion hath decayed and great ignorance & errorrs have succeeded in after ages: but on the contrary this course of the instruction of youth, is the meanes to provide for present & future times: and why do men plant orchards, or preserve the breed of the best cattle? but to provide for future times: but is not the pure religion of more weight, and the providing for the soules of posterities to the worlds end? this is another benefit of worth: is it not so beloved &c:

4. Let the Separation consider this, some of whom are averse to schools of learning: that schools are available to raise up Nazarites & to further an holy separation: which is commanded unto christians, 2 Cor. 6. 16. is it not so beloved &c:

Consider how the sons of Belial, papists and hereticks, they compass sea and land to support and spread & fortifie the Synagogues of Satan, the dens

dens of devils, & suburbs of hell? Should not the glory of God' and the salvation of souls be dearer unto us, then their destruction & condemnation is to them? all these things should forward our thankfulness to God for these mercys.

But now it is not a verball thankfulness that will serve our turn, (that would be gross hypocrisie) but it must be really expressed, towards the education of youth, & the encouragement of the ministry, and the propagatiō of the Gospel.

The reality of your thankfulness let it be expressed in your future care.

1. To do (if it be in your power) as *Hezekiah* did 2 Chron: 30. 22. that spake to the heart of all the Levites, that taught the good knowledge of the Lord
Yea do as *Nehemiah* did chap: 13. 11. See that sufficient portions be allotted & contributed unto them.

2. Do as *Jehoshaphat* did 2 Chron: 19. 8. reach forth thine hand to send Levites into the blind and dark places of the country.

3. Be at the cost to trayn up thy toward'y children in good literature: parents are commanded to trayn up their children *Ephes. 6. 4.* in putting understanding & instruction into them: as if children were like bruite beasts without it.

4. In relieving the sons of the Pre p'ers. and the College. as *Elisha* did 1 Kings 4. 34. In setting up of free schools, as the Lord inables you.

5. If ye be poor, yet pray for posterity and

means

means of education, and pray for the peace of Jerusalem; and that Beibei, the house of God may not be turned into Bethaben the house of iniquity, that schools of learning be not poisoned, or the foundations corrupted.

Use 4. This point may serve for Information. To teach us, that Schools of learning are approved and appointed of God, and of great importance for the benefit of Gods people: Seeing that the Lord works with, & blesteth this means, for the laying up of provision, & making of supplies for the work of the ministry; and the Lord here reckons it up as the chiefest of all the blessings mentioned: and this was always one way (even when there were extraordinary Prophets) of raising up of Prophets &c: And there is much more need of schools now, when those extraordinary Prophets are wanting.

Quest: What ground is there in the Scriptures, for Schools of learning?

Ansiv: Give me leave to shew this as a matter called by many into question in these dayes. Now the Text, and the explication thereof before shewes that the Lord did approve of them in the dayes of the old Testament, that is the intent of the frequent mentioning of the sons of the Prophets, that is their schollers that were trained up under them: besides 2 Kings 22. 14. There is mention of a Colledge (where *Huldah* the Prophetess, and no doubt many others nurtured in a way of learning

lived,) and the Hebrews have an usual word where by they call their schools (*ieshibab*) a company of scholars that sit together to be taught: & *Mal. 2. 12.* the master & scholar is made mention of; Now in the New Testament *John Baptist* had scholars *John 1. 28.* so the Pharisees had their scholars *Mat. 22. 15, 16.* Paul was Gamaliels scholar *Acts 22. 3.* There was a Synagogue of learned men disputing with Stephen *Acts 6. 9.* So there was a schoole at *Corinth Acts 19. 8.* Timothy was Pauls scholar, *2 Tim 3. 14.* But the example of our Saviour Christ is above all, that kept a school, first of his twelve disciples, then of the seaventy disciples *Luke 10.* that he also sent forth to preach the Gospel. Yea there is a most cleer and expresse Commandement, that Paul gives to Timothy *2 Tim : 2. 2.* he saith *the things that thou hast heard of me before many witnesses, he same commit to faithfull men, who shall be able to teach others also.* Where we see that Timothy had many school fellows that are called witnesses, and also that Timothy is commanded to teach others, so it concerns such as God enables to teach them that may be teachers of others, to instruct them in the things of God.

But now it will be very needfull upon this occasion for us to consider what weight there is in the objections that diversie in these days have printed against them.

Obiect. 1. Mr. Dell in his answer to Mr.

S.

3. *Simpson* allows schooles of the prophets wherein Christian religion is taught, but against schooles of humane learning this is that that makes them Anti-christs, seeing they are contrary to, and do oppose Christ, this makes the universities Flews of Anti-christ, houses of lyes, and so stinke before God with most loathsome abomination &c: with a multitude of other reproachfull terms which Luther & others have loaded Popish Universities withall.

Answ. 1. I do much desire that the opposers of schools & universities would speak plainly what they mean by humane learning, then wee should easily come to some conclusion. Therefore let this distinction be premised, that humane learning may either be taken for all that learning that the heathen Authours or philosophers have delivered in their writings: or else all other Arts besides Theology, as they call *physicks, ethicks, politicks* &c: take in also the grounds of languages, *Latine Greek & Hebrew.* Now in the former sense, if *Mr. D.* do mean by humane learning, all that learning that the heathen men have uttered out of the light of nature: It will be a great oversight to pass such a sentence upon it.

1. Because we find in Scriptures, some testimonies out of humane writers, as *Tit. 1. 12. Acts 17. 28. 1 Cor. 15. 33.* &c: which the Spirit of God would not have alledged, if their writings had been utterly unlawfull to read.

2. There are certain principles of truth

truth written, even in corrupt nature, which heathen authors have delivered unto us, that doe not cross the holy writ, 1 Cor. 11. 14. *doth not nature it self teach you &c:* and it cannot be denyed that all truth, whosoever it be that speaks it, comes from the God of truth. as he is called severall times And who can deny but that there are found many excellent & divine morall truths in *Plato, Aristotle, Plutarch, Seneca &c:* and to condemn all per-mel, will be an hard censure, especially to call universities Antichrists for reading of them. Besides they have treated of the works of God; most excellently in many places, and the works of God ought to be declared by parents to their children, Psal. 78. 2-6. Besides they have delivered many excellent sayings of God, and have attested many Scripture historyes, as might be shewed by severall instances, out of *Justine, Tacitus &c:* and *Mr. D.* is not ignorant of them, shall all these be thrown away as antichristian, or as lyes?

Object. But they have much profaness and filthiness in them, and besides they are made idolls of in our universities, when as *ipse dixit*, and their authority goeth for currant, as Scripture it self amongst them.

Ans. But 1. All heathenish writers, have not such profaness in them. 2. Those that have, let them be condemned & abhorred, & let not youth be poisoned by them. 3. Let God be true & every

every man a lyer, and let not man, especially any heathen be deified, or his authority be accounted on, or goe cheek by jowle with the speaking in the Scriptures: this is indeed to be abhorred whereever it is received, but *abusus non tollit usum*.

II. But now if humane learning be taken in the second sense, for all those Arts that are commonly taught in Universities, as *Physicks, Ethics, Politicks, Oeconomicks, Rhetorick, Astronomy &c.* or also for learned tongues of *Latine, Greek, and Hebrew &c.*

I. I will be bold to affirm, that these in the true sense and right meaning thereof are Theologicall & Scripture learning, and are not to be accounted of as humane learning. For who can deny, that the first & second chapters of *Genesis*, and many chapters in *Job*, and the *Psalms*, and diverse other places of holy Scripture, do afford excellent and sure grounds for natural Philosophy, and a just systeme thereof: which *Mr. Zanchy, Duncus*, and diverse other eminent Divines have opened & declared unto us? And where are there to be found such *Ethicall, Politicall, or Morall* precepts, as are to be found in holy Scriptures? or such principles for the ordering of our lives, families, or common weals? let any man declare it unto us. And where are there such high straines of all sorts of *Rhetoricall Tropes, & figures*, to be found in any Author, as there are in the writings of the *Prophets & Apostles*: and who can imagine, but that the

best & surest Chronology in the world, is to bee found in holy Scriptures, upon which all the computation of times in all ages in the world depends?

2. Let all judicious men consider, what *Mr. Dill* graunts, though he speakes so much against humane learning: I will relate his own words, because his books are in few hands, & they that have them build much upon his judgment. He speaks thus in his treatise of the reformation of learning.

1. I conceive it meet, that the Civill power, or chief Magistrate, should take great care of the education of youth, as one of the greatest works that concerns them, and one of the worthiest things they can do in the world, inasmuch, that what the youth now is the whole Common wealth will shortly be.

2. To this end it is meet, that Schools (if wanting) be Erected through the whole nation, and not only in Citties & great Towns; but also (as much as may be) in lesser villages: and the Authority of the Nation take great care, that godly men especially have the charge of greater schools, And that the Magistrate afford to this work suitable encouragement.

3. That in Citties & greater Towns, where are the greater schools, and greater opportunities to send children to them, they teach them also, the Latine & Greek tongues, & Hebrew also which ought to be had in great account with us, for the old Testament sake.

4. It may be convenient also, that there be some Univerſities & Colleges, for instructing in the knowledg

ledge of the liberall Arts, beyond Grammar & Rhetorick; as in Logick, which may be of good use in humane things, if reason were that art of reason. But the Mathematicks especially are to be had in good esteem in Universities, as Arithmetick, Geometry, Geography and the like, which as they carry no wickedness in them; so are they besides very usefull in humane Societies, and the affaires of this present life: There may be also in these Universities & Colledges, allowed the Studies of Physick, & the Law &c:

5. Why the Universities & Colledges should be only at Cambridge & Oxford, I know no reason: and we judge it most prejudiciall to the common good of the Common-wealth, that these two Universities should make a monopoly of humane learning to themselves. Doubtless it would be more suitable to a Common-wealth, and more advantageous to the good of all the people, to have Universities or Colledges, one at the least in every great Town, or City in the Nation, as in London, York, Brisflow, Exeter, Norwich & the like: And for the State to allow to these Colledges an honest & competent maintenance, for some goodly and learned men to teach the Tongues & Arts under a due reformation.

Thus much Mr. Dill.

By all which it appears, that multitudes are deceived concerning this, as if Mr. D. did utterly condemn Universities or schools of learning, or that which is called humane learning, seeing that there is no art or tongue studied or taught in Colledge

ledges, but he allows (though with caution) and also he desires there were more schools, Colledges & Universities then there are. Briefly *Mr. Dells* project is this, and so farr to be allowed, to put down heathenish schools (where there be any such) and to erect christian, as himself speaks page 19. in his answer to *Mr. Sampson*.

Object: *but there is no necessity of Schools or Universities, or any humane learning to teach men Divinity, or to make able preachers of the Gospel: the teaching of the Spirit of God alone is sufficient: which Mr. Dill proves by the examples of our Saviour Christ & his Apostles, seeing Christ himself had only the unction of the Spirit. Mat 61. 1-4. Luke 4. Mat: 13. 54, 55. Besides when he would send forth preachers to all the world, he chose Fishermen, Publican, Tent-makers, plain men, and of ordinary employment in the world, and only put his Spirit upon them Acts 2. 17. This argument is much stood upon by Mr. Home, & Mr. Crandon against Mr. Baxter.*

Answer. 1. It is a merveilous mistake to reason from our Saviour Christ & his Apostles to these times: For our Saviour received the Spirit not by measure *John 3. 24.* and the Apostles had the miraculous & visible & extraordinary gifts of the Spirit bestowed on them *Acts 2.* So the reason will stand thus. If our Saviour Christ and his Apostles, without other learning, by the miraculous and

and extraordinary gifts of the Spirit, were enabled and furnished sufficiently for the ministry; Then other ministers in after times (that have no such extraordinary gifts) need no other learning, but the unction of the Spirit, as if he should say, if Aholiab & Bezaleel were filled with the Spirit of God in wisdom, and in knowledge, and all manner of workmanship, to devise cunning works, (as they were *Exod. 31. 3, 4.*) then no man need to be an apprentice to learn any Mechanicall trade, seeing the teaching of the Spirit is sufficient for any cunning work, who is there that would not account this reasoning ridiculous? Surely if Mr. D. had not excluded Logick & reason out of Divinity he would neuer have made such collections: It is much like his reasoning in an other Sermon of his, the Scripture saith that Christ shall Baptise with the holy Ghost, & with fire, therefore there is no baptism with water to be used, or to be in force. But forsooth what ever he saith, ye must expect no reason from him, ye must take all from him as dictates of the Spirit, and so all Ordinances in the Church that the Spirit hath appointed, the Spirit shall also overthrow, yea I know no reason why Mr. Dell, or any other believer, upon this ground, may not make an other Scripture, for if the same Spirit that indighted or penned the Scripture, be in the same or the like measure in Mr. Dell or other believers, as it was in the holy men of God
and

and penmen of the Scripture, then what Mr. D. and any other believers write or say, is of equall authority with the Canonickall Scriptures. So M. Dell and every believer is made a Pope, that can not erre &c: but here I will stop & spare.

2. I affirm, that the Lord Jesus and his Apostles were learned, and beyond that which is attainable by ordinary teaching: For our Saviour it is said *Mat: 13. 54. 55. Jesus came into his own country & taught them in the Synagogue, insomuch that they were astonished, and said, whence hath this man this wisdom?* and *John 7. 15. The Jewes marvelled at the teaching of our Saviour, saying, how knoweth this man letters (or learning,) having never learned them?* therefore it is certain that our Saviour had learning, though never trained up therein: and also that learning or teaching, is the ordinary way to attain to learning, yea such learning as our Saviour manifested in his ministry, (as the Jewes conceived) So I may say of the Apostles, though in a farr inferiour degree: For with that effusion of the Spirit at Pentecost, they had the gifts of tongues the gifts of miracles, of discerning of Spirits, yea the gifts of wisdom & knowledg, (the Pastours and Teachers gifts) mentioned *1 Cor: 12.* and also *1 Cor: 14.* But will any man say that believers now have any such gifts of the Spirit, or any promise thereof? *Mr. D.* in his answer to *Mr. D myson* page 3. . . telle us of many promises of the Spirit to be

believers 1 Cor: 12. 13. Gal. 4. 6. 7. whence hee gathers, that the whole Church of believers, and every true member thereof, do receive the Spirit of God. And who will deny that they do receive it, to cry *Abba father, so change, sanctifie & comfort their hearts*: but there is more then these required to make an able minister, Gods ministers must rightly divide the word of truth 2 Tim: 2. 15. must be apt to teach. 1 Tim: 3. 2. must be able by sound doctrine, both to exhort, so convince the gain-sayers: They must have the tongue of the learned, that they may not be as those unlearned ones that wrest the Scriptures to their own & others perdition. 2 Pet. 3. 16. Now let any prudent man be judge in this case, whether he think that every christian that hath received the sanctifying Spirit of God, is gifted thereby & qualified for the consutation of gain-sayers, and the whole work of the ministry.

Mr. Dell in his answer to Mr. Simpson.

Object: Humane learning is rather an hinderance then an help to the ministry of the Gospel, and doth rather unfit, then fit men for it: and the grace and teaching of God only prepares & enables men to this divine work: learning is so far from fitting men for this Gospel, and the ministry thereof, that indeed there is nothing in greater enmity to Christ crucified nor more contrary to the WORD of the CROSS then that: Tea nothing in all the world hath been such a misleader, saviour, supporter & enlarger of Anti-christ

christ's kingdom, as humane learning & Philosophy: This hath brought in all the hypocrisie, superstition, false worship, sects & schismes &c:

Ans. It is to be feared that *Mr. D.* hath been tainted with humane learning, as in some other of his opinions, so in writing of these things Let the reader remember what approbation hee gave to humane learning before, that he would have it taught, not only in Universities, but in all Citties & villages: and yet he hath now so forgot himself, that though for humane & civill ends, he did allow it, yet now he saith, *that it is enmity to Christ crucified, and contrary to the word of the cross &c:* wherein let the indifferent reader observe with me a few particulars.

1. If *Mr. Dell* had allowed the use of *Logick* in Divinity, how should he have dared to have allowed any of these humane arts, or languages for any end whatsoever? Paul abhors that charge *Rom. 3. 8. Let us do evill that good may come of it*, and their damnation is just that so reason. But *Mr. D.* saith that for humane ends (as for the Commonwealtins take) *Schools, Universities, Colledges, Grammer, Logick, Physick, Law, Rhetorick, Arithmetick, Geometry* should be set up in every Town & Citty in the whole nation: which yet are no better then *enmity to Christ crucified, and contrary to the word of the cross, the greatest introducers, favourers, supporters, and enlargers of antichrist's kingdom, which have*

have brought in all the hypocrisie, superstition, false doctrine, false worship, sects & schismes, is not this to do evill, that good (some outward good to civil society) may come of it? It is no matter how it fares in the mean time, with Christ, or Antichrist, christian. or antichristian religion, it is no matter how much hypocrisie, or false doctrine, false worship &c: be set up therby, in every Citty or village in the whole nation, so that their humane ends be provided for: Is not this man think you, a good friend to Christ & Antichrist, to the Church and Common wealth? doth this doctrine come from the Spirit of God, or another spirit?

2. Antichrist himself & his adherents, take in all the rabble of locusts crawling out of the smoak of the bottomless pit, take in all the popish tyrants and all the devills in hell, (for these are all such as are in the world) yet according to Mr. Vells Divinity, were never such introducers, or favourers &c: of antichrists kingdom, were never such enemies to Christ crucified, or the word of his cross, never brought in so much hypocrisie, superstition, false doctrine, false worship &c: as humane learning, & yet how can he in any sense, allow of any humane learning, or desire more Universities or Colledges, would he have more Antichrists, more Devills &c: hath not that man laid aside naturall Logick, and common sense & honesty, and put off his forehead that writes thus?

3. Wher

3. Whereas he saith that humane learning is rather a hinderance, then an help to the ministry of the Gospel, and to all christianity; Let us consider a little what truth there is in this assertion, to let pass what I said before.

1. I will premise what *Mr. Crandon*, & *M. Horn* do graunt, that were no friends to humane learning. *Mr. H.* graunts, *some lesser usefullness some sciences may afford (to Divinity) as the Mathematicks to find out the bigness of the Ark, the measures of the Temple &c: Astronomy to tell us what arcturus & Orion, and Pleiades are; History and Chronology may seem to help to understand the passages of the Monarchyes & visions in Daniel &c:* Thus *Horn*, but I should have thought that so strict a Divine would rather have scrupled the very name of *arcturus & Orion*, which to find out, he must find worse humane learning, that is, that is heathenish fables, which will tell of a beare and a beares *ray* in heaven, where *arcturus* stands, and the constellation of *Orion* brings in *Iupiter*, *Neptune* & *Mercury*, how they did *ex urina illum procreare*. and that *Diana* for his valour in hunting, carried him up to heaven. To have these & such things brought into the translations of the Scripture, would stumble a godly heart that knows the meaning thereof, as the rawest piece of humane learning put in for Scripture, which *Mr. H.* swallows.

Now let me add what *Mr. Crandons* judgment

is, he speaks thus in his writings against Mr. Baxter. That *Logicall, Philosophicall, and Metaphysicall* argumentations (mark he puts in *Metaphysics* too, which many will not own for a distinct science) in *naturall, morall & economica* questions (and these do spread far in Divinity, as hath been said before) may be usefull: yea *Logick* in its sober and moderate use applied as an instrument to assist the contexture & retexture of Scriptures, to find out the sense & meaning thereof: and farther as by joining of Gospel positions together, it helpeth to elicit sure & sound conclusions, may be profitably used in Evangelicall questions. Thus Mr. Cr. which crosseth Mr. Dells judgment. Let me add farther

1. How shall a minister without the knowledge of the Original tongues, either translate the Scriptures, or when they are translated, maintain them against the popish vulgar, or other diverse false translations, to be the infallible trueth of God? how shall he comfort a poor soul that saith he is a reprobate, and proves it out of 2 Cor: 13. 5. Because he knows not that *Iesus Christ* is in him, if he knows not what *adokimos* means, I might make innumerable such instances, but I spare.

2. For *Logick*, let them tell me what a *paralogisme* is, *1am: 1. 22.* without some knowledge in *Logick*. what *logicon gala* means *1 Pet. 2. 2.* For *logicon* is no where used as it is translated (of the word) but *Rim: 12. 1.* It is translated *reasonable*

able, and if there be Logical & reasonable milk in the Scripture, take away logick & reason, and the milk will be turned, neither will it be adolom with out deceit. Yea how shall a man know when a Scripture is wrested, or fallily applyed, or a false use is made of it, or a false consequence is drawn out of it, or a true, without some principles of logick, especially to hold forth these things to others he must needs be a shamefull workman, and many times ridiculous, neither rightly apprehending, nor dividing the word of truth, that hath no knowledg how to interpret the Scripture.

3. For Rhetorick, I would fain have the unlearned minister, or him that understands not rhetorick, to give any tolerable sence of these places of Scripture, and many the like (farther then they have been opened to them by the learned) *John 15. 2. I am the true Vine &c.* *John 1. 29. Behold the Lamb of God.* *1 Cor: 10. 4. The Rock was Christ* *John 6. 41. I am the bread that came down from heaven.* *John 10. 7. I am the dore of the sheep &c.* add these places. *John 3. 13. No man ascends in to heaven, but he that came down from heaven &c.* *1 John 3. 16. Hereby perceive we the love of God, because he laid down his life for us.* *John 21. last. There be many things that Iesus did, the which if they should be written every one,* I suppose that even the world it selfe could not containe the books that should be written. and that *Mat. 12. 20. as Ionah*
was

was three dayes & three nights in the belly of the whale
so shall the son of man be three dayes & three nights
in the heart of the earth. I should be endless if
I should enumerate, what might be gathered in this
case.

But I shall here have done with *Mr.
Dells arguments.*

There is somewhat more in *Horn & Crum-
don*, which I shall be brief in, because as they state
the question I should not contend with them.

Mr. Horn thus, *That the study of Philosophy*
(though lawfull to be known, and in some points use-
full yet) is not necessary to the preachers or preach-
ing of the Gospel, nor the key of knowledge, without
which men cannot understand, or profitably hold forth
the Truths of Christ to others.

It is not denyed, but what is necessary to salva-
tion, may be both understood & preached, with-
out the help of Philosophy, it is enough if it bee
lawfull & usefull, (*ad bene ormelius esse*) which
is granted by him.

Now *Mr. Cr.* in his preface against *Baxter*,
states the question thus. *That humane learning*
is of no force to decide, judge, and conclude any thing
in questions meerly evangelicall, such as justification,
and all other Gospel-graces, and priviledges. I sup-
pose that *Mr. Cr.* shall neither have *Mr. Baxter*,
nor any protestant writer his adversary in that as-
sertion. He that shall say otherwise, shall make
a Pope of humane learning, and an Idoll, or set up

man above God, But for all this, these Reverend men bring arguments that goe as farr in overthrowing all humane learning, as *Mr. Dell* hath done. Let mee briefly see the strength of them.

Hera. If *Philosophy. Physicks &c.* had been needfull for furnishing of men to the Gospel, then Christ our Saviour, who came to teach us the mind of God, and to set on foot the preaching of the Gospel, would have delivered those sciences unto us. at least a more perfect form of them then the Philosophers did or could: But he did not so &c: therefore they are not needfull &c:

Asw. 1. Take the force of this reason *a pari*, thus if the knowledge of the *Greek & Latine* languages, had been needfull for furnishing men to the Gospel in all ages, then Christ would have taught those languages, and made *Grammers* for the learning of them, at least in a more perfect form then any *Grammarians* did or could &c: but he hath not done so, therefore &c: would any wise man think this to be a good consequence; yet the case is much alike; for both the Original tongues, and the arts & sciences are like preparatives fitting persons to the preaching of the Gospel, (for that is meant by furnishing men to the Gospel) But God is pleased to give to the sons of men to be exercised with labour & study, in this and other kinds *Eccles. 1. 13.*

2. Christ hath delivered to us those sciences (as
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far as is needfull) in a more perfect form, then any Philosopher of old hath done, there was never such a method of *Physicks* or naturall *Philosophy*, as is set down in the order of the works of Creation, nor ever such a form of *Ethicks*, *Politicks* or *Oeconomicks*, as he hath delivered in the *Decalogue*, and his own interpretation thereof &c:

Horn. *The Arts & Sciences* are of a diverse nature from the Gospel: that being a revelation of Redemption, and way to Salvation for fallen man; *Philosophy* but a purblind speculation about the nature of the creatures, and of God as he stands in relation of a Creatour & governour of them. &c:

Answer. 1. Not only Arts & Sciences, but the Law, both Ceremonial, and Moral, & Judicial are of diverse nature from the Gospel, as it is the revelation of Redemption &c. Is all therefore superfluous &c:

2. Whatsoever is contained in holy Scripture, tends some way or other to the way of salvation for fallen man, and to make the man of God perfect, 2 Tim: 3. 16, 17. So doth the knowledge of Gods works, which are sought out of all them that have pleasure therein Psal. III. 2. yea they all make for the glory of God Psal. 145. 10 and the knowledge of Gods works is laid down in holy writt, not in a purblind speculation about the creatures, but in a way infallible.

3. Though the Gospel in a strict sense, signifies the glad tidings of Redemption by Jesus Christ;

yet it hath a larger signification sometimes, as *Rom. 2. 16.* wherein the Apostle tells us of the day of judgment, in which God shall judge the secrets of men according to the Gospel: there the rule of the last judgment shall be not only the Gospel in a strict sense, but as the Law may be also comprehended under it: and whatsoever is contained in the scriptures of the works of God, and as far as it concerns a minister to preach all profitable and Scripture truths, the knowledge of Arts & Sciences is usefull and expedient to him to hold them forth to his hearers.

Horn. The Law, or doctrine of the Lord is perfect, for conversion & edification *Psal. 19. 7.*

Answ. But this perfect doctrine, comprehends the doctrine of Gods works, which is called *Philosophy*. Besides that perfection doth not exclude, but presuppose that same *to know thou the Lord, Rom. 1. 19.* some common notions concerning God & his works are left in every man still; that must not be extinguished.

Horn. If the said heathenish sciences are necessary to salvation, then we are not compleat in Christ but the contrary is affirmed *Col. 2. 2, 3, 10.*

Answ. Heathenish sciences are not necessary to salvation, nor simply to make an able minister: a christian may be compleat in Christ, & a minister, an able minister without them, as the Apostles and many others have been. We graunt that all the
trea

treasures of soul-saving knowledge are in Christ, yet this doth not exclude the expedience of the knowledge of the Law ceremoniall or morall (which are mentioned in the same place Col. 2. 14.) though we may be compleat in Christ without seeking our salvation by them.

Horn. *If we are to beware of Philosophy least we be spoiled by it, then it is not necessary to teach & preserve us: but the former is true Col: 2. 8: and by Philosophy the Apostle means not only Sophistry, but that which the wisest Philosophers accounted Philosophy.*

Ans. 1. No Christian (that I know of) will say that heathenish Philosophy is necessary to teach or preserve him or others.

2. What Philosophy means, he explains, and addeth to Philosophy, vain deceit, & that is no better then sophistry.

3. There are many false principles of heathenish Philosophy, as the eternity of the world, the freedom of the will to goodness, the placing of the chiefest good in contemplation, or in moral virtues such notions as these will spoil us, and must be shunned. But there are many true principles, even amongst the heathens, (which the Apostle calleth, *that which is known of God, as his eternal power and Godhead,*) these will not spoil us.

4. There is nothing so good, no not the Scriptures themselves, but they may be abused, and it is good counsel to warn men to take heed that they

bee not spoiled by the Scriptures abused: much more may we be warned that we be not spoiled by the Philosophy of the heathens.

5. The word (spoiled) by an allegory, hath respect to what he spake before, about the treasures of Christ or the word; *verse 2.* that which robbereth us of these treasures, leaves us but poor creatures, but all Philosophicall tenents do not this.

6. I deny not but that (as Ames saith; and it is alledged by *Mr. Crandon*) the School-men & Popish writers have made a very hodge-potch & mingle-mangle of heathenish Philosophy and Divinity together, and so brought in many pernicious errors into Divinity, and it is likely that the Apostle in this place forewarnes the faithfull to beware of such Philosophy, which is called *Rev. 2. the depths of Satan.* But what is this to the forbidding of Iobers & Christian Philosophy? What is added more then this by *Mr. Tisorn* hath been answered before.

Mr. Crandon hath objected another place against secular learning, that is *Acts 19. 19.* where is spoken of the Converts of Ephesus, while the Apostle was yet resident among them, and consequently consenting with them, that they burnt their books of curious arts: which though some would have to bee understood of conjuring books, yet I cannot assent to them, because this cursed, rather then curious art, was proper & almost peculiar to the Eastern people,

Jew.

Jewes, Samaritans, Egyptians & Babylonians, the
Greeks very little or not at all. finding it but placing
all their wisdom in the arts, and these were Greeks
that burnt their books.

Ans. 1. Who ever expounded this place of
other then *Magic* books?

2. If they were
not *Magic* (for the word is *perierga*, that is, cu-
rious, & superfluous) could *Mr. Cr.* find none
such but Philosophicall books? It is sure that as the
Greeks, some were Philosophers, so there were
some Poets, Tragicallians & comedians, Lyicks, as
Aristophanes, *Pindar*, *Sophocles*, *Euripides* some
Orators, as *Demosthenes*, *Isocrates*, and some
Physicians, as *Galen*, *Hippocrates* &c. they might
as well be those curious books, as the Philosophi-
call.

3. If this exposition of *Mr. Cr.* is
true, then it is a Christian duty and a note of a true
convert, to burn all Philosophicall books, yea and
in a publick manner: which were an hard laying,
and I may question whither *Mr. Cr.* did ever
give this evidence of the truth of his conversion.

4. He seems to be greatly deceived, in that
he restraines that cursed art to those eastern coun-
tries, as though that Greece were free from such
Devilish practises: For the contrary may appear
plainly in *Julius Pollux*, who is both ancient
and exact in setting forth the religion of the Gre-
cians, in *I. cap. 1. parag. 18-19.* where he
shewes that they had their Oracles, and spirits.

that foretold things to come, their *debaucheries*, and *numine afflatus*, inspired by the Devil, their *raptures & enthusiasmes, extasies, furies*, their *divinations*, & where was the *Delphick*, that is *Apollo's Oracle*, but amongst them, with which they consulted upon all occasions, and for *polytheisme*, they worshiped all the heathenish & Devil-gods in the world, and no God was unknown to them but the true, which appears by that inscription upon the *Altar Acts 17. 23. To the unknown God*, besides *Acts 16. 16. &c.* ye find mention of a *spirit of divination* which was called *Python*, (being like the Oracle of *Apollo*, whither all the people came to aske questions) and *OBH* or *eggastri-mythos*, because the Devil filled the bellies of their Prophets & Prophetesses, and gave the people his answer in filthy manner from thence, and this example is rather to be noted, because when the *Damocell* was dispossessed by the Apostles, her maisters were so enraged, and made their complaint to the Magistrates, they put the Apostles in prison for it, whence it appears that all sorts both of Magistrates & people among them favoured & maintained such Devillish practises. And also the like may be noted *Acts 17. 22.* where Paul saith of the Athenians, that they were in all things *desidamonesteroi*, fearing & worshiping *Demons*, or *Devills*, and false Gods: so that the Devill must needs have great power over

over them. But thus much shall serve for
answer to *Mr. Crandon*, the rest that he brings
is either answered before, or toucheth not
this controversy.

*To the only Wife GOD be
all Glory for ever.*

F I N I S.